EFFECT OF SELECTED YOGIC PRACTICES ON TRIGUNA AND PSYCHOLOGICAL VARIABLES ON PRISONERS OF GWALIOR CENTRAL JAIL

SYNOPSIS

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Certificate

I hereby declare that the synopsis EFFECT OF SELECTED YOGIC PRACTICES ON TRIGUNA AND PSYCHOLOGICAL VARIABLES ON PRISONERS OF GWALIOR CENTRAL JAIL being submitted in partial fulfilment of the requirement for the degree of Doctor of Philosophy in Yoga under Department of Yogic Sciences, LNIPE, Gwalior during the academic year 2021-2022.

It is a bonafide record of original work carried out under the supervision of Dr. Anindita Das and Under the co-supervision of Dr. Vijay Singh has not been submitted in full or part to any other university or institute for a degree or diploma. Further, it is certified that the synopsis is plagiarism-free and the proof has been submitted.

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Abstract

This research will be conducted to compare the effect of various Yogic practices on Triguna and Psychological variables of Prisoners of the central jail. For this study 150 prisoners will be selected from Gwalior central jail. They will be divided into two groups. Experimental group and control group. Each group will include 75 prisoners. The age range of the subjects will be from 25 to 50 years. The Psychological variables include anxiety, stress, depression, aggression and mental wellbeing of the subjects which will be assessed using various questionnaire which are The Vedic Personality Inventory, The Warwick and Edinburgh Mental Well-being Scale, Depression Anxiety and Stress Scale, Aggression Scale. The outcome of the research will be helpful in understanding the effect of yogic practices on mental health conditions of the Prisoners thereby, improving them coping up with the adverse living conditions in prison and survive in more healthy manner.

Keywords – yoga and triguna, Yoga and Prisoner, Prisoner Mental health, Mental Wellbeing, Depression, Anxiety.

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CHAPTER-1 INTRODUCTION

Yoga is a technique of accomplishing life's spiritual aims. We can benefit from yoga for any of our physical problems. Yoga helps us relax and lowers our stress levels. Stress causes the central nervous system to release the chemicals cortisol and adrenaline, which can overwhelm you and put your body in fight-or-flight mode. Yoga helps to quiet the central nervous system by focusing the mind, controlling the breath, and relaxing the body. When we practice yoga, we can release feel-good hormones like dopamine and serotonin. After a session, it is easier to wind down and decompress because cortisol and adrenaline levels decrease as these hormones rise. Yoga may benefit the internal health of prisoners because it helps us better manage our stress and become more aware of our emotions, relieves depression and anxiety in some people, and makes you feel more relaxed and motivated to focus on your work rather than your unfavourable stress. (Szaszkó et al., 2023)

"According to the most recent World Prison Population List, issued in December 2021, there may be more than 11.5 million inmates worldwide". Prison suicide rates worldwide are around three times higher in men and nine times higher in women than those in the general population. The prison environment does play a key effect in the development of stress and psychological issues among jail inmates (Fazel et al., 2016)

It was found that the inmates' internal well-being was almost directly related to their poor social and emotional adaptation. (Sinha, 2010)

Prisons are not places of comfort or enjoyment, and prisoners are far more likely to experience despair, anger, and frustration due to their restricted social lives and confinement. The effects of incarceration on an individual's physical and mental well-being can be significant. Additionally, there was a noticeable rise in the instances of distress, violence, and antisocial behaviour among prisoners. (Akhtar, 2020)

The prisoners must abide by stricter regulations and harsher confinement conditions in order to survive in captivity. These long-term adjustments to the hardships and irritations of captivity life result in certain brain alterations. Brain disorders like post-traumatic stress disorder or other forms of disability, which can include a diminished sense of particular value and tone-worth, are unavoidably brought on by the acute pains of incarceration. (Sinha, 2010)

It is very difficult for the most mentally ill captures to adhere to captivity regulations. The maturity admits discipline for fighting with guards and damaging state property. Other prisoners have a greater propensity to exploit others. Some people experience sexual assault, abuse, and theft of their belongings. (Bjørngaard et al., 2009)

The Bhagavad Gita states that the world is composed of two interconnected realities: the material (Prakriti) and the spiritual (Purusha). The ultimate isn't technically a reality because it can't be quantified. Prakriti explains the reason behind the behaviour and thoughts in a very particular way and divides the behaviour in three traits. The three traits (guna) of the matter are the clear (sattva), the

passionate (rajas), and the drowsy (tamas). All of nature possesses these three qualities to varied degrees. The mortal mind has concluded that simplicity, or sattva-guna, is the path to the church. Unfortunately, the mortal mind's attraction to success feeds passion (rajasic-guna). Furthermore, it is attracted to inertia, which nourishes promptness (tamasic-guna). (Bhattacharya, 2020)

Sattva guna, is the "spiritual quality". When a person's sattva guna is strong, they naturally have a tendency to be kind and compassionate. The senses and intellect work in perfect harmony. When sattva is strong, the individual's wisdom shines through. The sattvic intellect can distinguish between good and unwanted gestures, as well as between overdue and considerate gestures. Under the dominion of sattva, a person fulfils his duties as a duty. The person behaves without hesitation and with calm appreciation. One respects heavenly and spiritual principles when sattva is in charge. Strength, respect for exponents, pacifism, introspection, kindness, silence, tone control, and chastity of character are characteristics that characterise the provocation for sattvic action. The sattvic guna binds a person through their attachment to happiness and knowledge. The sattva guna also initiates the virtuousness within.

Rajas guna's "active quality" Rajas guna, which also produces restlessness, effort, mercenariness, and desire, permits passion and desire to be ignited. A Rajas dominating individual is loyal and looks for the outcomes of their actions. Because tone-interest is so current, the intellect presents a skewed view of right and wrong. Repudiation or detachment are not encouraged by Raja's domineering demeanour. Effort, interest, and enthusiasm are some of the rates of this guna.

Tamas are the result of hopes and illusions. Tamas produces ambiguity, laziness, inventiveness, and tenacity. People with tamas guna dominance are characterised by their prudence, nervousness, and thirst for vengeance. Tamasic guna also expresses disappointment and cynicism. When Tamasic guna is in control, a person feels happy, but this euphoria begins and ends with self-delusion and misperception. The positive manifestation of Tamas guna is the willingness to work hard. The disadvantages of these traits include attachment to material belongings and self-centred attitudes.

Rajas and Tamas imbalance leads to mental imbalance resulting in psychological disorders.

STATEMENT OF THE PROBLEM

The statement of the problem is stated as "Effect of Yogic Practices on Triguna and Psychological Variables on prisoners of Gwalior Central Jail."

OBJECTIVE OF THE STUDY

1. To compare the effect of yogic practices on Tri-Guna on prisoners of Gwalior Central Jail.
2. To compare the effect of yogic practices on mental well-being on prisoners of Gwalior Central Jail.

3. To compare the effect of yogic practices on anxiety on prisoners of Gwalior Central Jail.
4. To compare the effect of yogic practices on stress on prisoners of Gwalior Central Jail.
5. To compare the effect of yogic practices on depression on prisoners of Gwalior Central Jail.
6. To compare the effect of yogic practices on aggression on prisoners of Gwalior Central jail.

HYPOTHESES

1. There will be a significant effect of selected yogic practices on Triguna among prisoners of Gwalior Central Jail.
2. There will be a significant effect of selected yogic practices on Mental well-being among prisoners of Gwalior Central Jail.
3. There will be a significant effect of selected yogic practices on anxiety among prisoners of Gwalior Central Jail.
4. There will be a significant effect of selected yogic practices on stress among prisoners of Gwalior Central Jail.
5. There will be a significant effect of selected yogic practices on depression among prisoners of Gwalior Central Jail.
6. There will be a significant effect of selected yogic practices on aggression among prisoners of Gwalior Central jail.

DELIMITATIONS

- Age range of the selected subjects will be 25-50 year for this study.
- The Prisoners who are prisoned for a minimum duration of 6 months and more.
- This Study will be delimited to 150 (One hundred and fifty) Prisoners of Gwalior Central Jail.
- The prisoners with minimum qualification would be Matriculation, who will be able to understand Hindi and English.

LIMITATIONS

- Socio-economic status, religious and cultural background is beyond the control of the researcher.
- Eating behaviour, daily routine, lifestyle and metabolism are beyond the control of the researcher.
- Prisoners exit time from the jail is beyond the control of the researcher (Pre-release at times).

DEFINITION AND EXPLANATION OF IMPORTANT TERMS

- **TRIGUNA**- A guna is one of the three "tendencies, qualities"—sattva, rajas, and tamas—that are defined in Samkhya philosophy. Many schools of Hinduism have largely used this category of attributes to classify natural facts and behaviour. (Rithvik et al., 2022)
- **MENTAL WELL BEING**- Emotional, psychological, and social well-being are all components of mental wellbeing, which influences our thoughts, feelings, and behaviours. It's about finding fulfilment in contributing to society, controlling stress, and forming wholesome connections. Good mental health is about managing life's obstacles and keeping a feeling of equilibrium, not about being happy all the time.
- **ANXIETY**- An unpleasant state of inner turmoil, including subjectively unpleasant sensations of dread over impending events, is what defines anxiety as an emotion. Rumination, physical complaints, and pacing back and forth are common anxious behaviours that accompany it.
- **STRESS**- Stress is the mental and physical response that a person has to situations that are deemed challenging or difficult.
- **DEPRESSION**- Depression is a long-lasting, enduring sense of melancholy and loss of interest or enjoyment in activities.
- **AGGRESSION**- The act of opposing or attacking something or someone is known as aggression.

CHAPTER-2 REVIEW OF RELATED LITERATURE

- **(Das & Gopal, 2009)** had conducted research that demonstrated the connection between Triguna and behavioural and emotional issues. Two questionnaires were used in this study: Triguna questionnaire which was developed by Pathak, Bhatt and Sharma (1992) and Adult self-Report (ASR) which was developed by Achenbach & Rescorla (2003) for measuring Triguna and emotional and behavioural problems. The findings indicated that while Rajas exhibited positive correlations with Anxious/Depressed, Attention problems, Aggressive and Protrusive actions, Tamas exhibited significant positive correlations with Anxious/Depressed, introverted, physical difficulties, Allowed problems, and aggressive gestures. However, there were significant negative correlations between Sattva and issues like permitted issues, attention problems, aggression, and rule-breaking behaviours. Thus, it makes sense that while sattva, being pure, is free from emotional and behavioural issues, rajasic and tamasic personalities especially tamasic ones are prone to cerebral conditions. **(Puta & Sedlmeier, 2014)**. In another study conducted by **(Khanna et al., 2013)** demonstrated that while Rajas and Tamas were found to be negatively correlated with well-being, Sattva was found to be positively correlated with well-being. One more study which was conducted on Managers by **(Ctl & Thomas, 2013)** discovered that managers with Sattvic personalities exhibit greater creative ability than those in other groups, indicating mental and spiritual balance and harmony.
- **(Bilderbeck, 2015)** conducted research in captivity in the UK to examine the impact of yoga on captures. In order to investigate the relationship between class attendance, tone-practice, demographic traits, and affect among participants in the 10-week yoga intervention, 55 captures were selected as subjects. The findings indicated that actors who participated in more yoga classes and tone-rehearsed regularly (five times or more) reported significantly fewer instances of perceived stress. The results indicate which subpopulations may benefit the most from yoga practice and suggest that yoga may have a progressive positive impact on jail populations.
- **(Auty et al., 2015)** have tried to investigate whether yoga and meditation programs in prison are linked to improved mental health and behavioural functioning in inmates. Extensive searches of the empirical literature up to December 2014 were conducted for this methodological review and two meta-analyses study. Actors who participated

in the jail yoga or contemplation program reported a slight improvement in both their behavioural functioning and mental health. Programs with a lower intensity and a longer duration had significantly different effect sizes for cerebral well-being than did programs with a higher intensity and a shorter duration. Compared to more violent programs, longer-duration programs demonstrated a kindly advanced positive effect on behavioural functioning.

- **(Amaranath et al., 2016)** had studied home guards to see how yoga affected their guna, or personality. For this, 148 HGs were randomly assigned to two groups that met the requirements: the experimental group (the yoga group) and the control group. For eight weeks, the control group continued with their regular job while the yoga group (YG) practiced an IYM for an hour every day, six days a week. Tone-administered "Vedic Personality force" (VPI) was used to calculate Triguna. Sattva guna increased significantly from 39.87 ± 2.02 to 47.14 ± 7.22, according to the results and the yoga group experienced a notable decrease in tamas and rajas guna, whereas the control group's results were entirely the opposite, with sattva declining and tamas and rajas guna increasing in the CG group.
- **(Danielly & Silverthorne, 2017)** tried to investigate how yoga affected womanish captures. Subjects included womanish inmates from two correctional facilities in South Carolina who participated in the Yoga Prison Project. Inmates were randomly assigned to one of two groups: the experimental group (n = 33) or the control group (n = 17). Measures of stress, depression, anxiety, tone-control, tone-mindfulness, and reflection were obtained from both groups before and after the first yoga session.
- **(Nanduri et al., 2021)** conducted a study to check if Yoga Prana Vidya can stop the felonious station (CATS) in captures and improve the cerebral well-being (PWB). The study had no control group and employed a pre- and post-test design. Thirty under-trial captures received a three-month YPV intervention. Ten arbitrary actors were interviewed for the qualitative study, while the quantitative portion of the study used the Felonious Station Test (CATS) and the Psychological Well-Being (PWB) before and after the intervention. The PWB and CATS parameters significantly improved as a result of the intervention, according to the data assay.

CHAPTER-3 RESEARCH METHODOLOGY

This chapter will describe the study's design, Selection of subjects, Selection of variables, Tools of data collection, Process of Data collection, Yogic practices protocol for Prisoners, and Statistical technique.

DESIGN OF THE STUDY

A Pre-Post experimental design would be implemented, to evaluate the effect of selected yogic practices on Triguna and various psychological variables. To serve the purpose, there will be one experimental group and one control group. Each group will consist of 75 subjects to compare the effect of yogic practices on Triguna and Psychological variables of prisoners. The scores will be compared and henceforth, the results can be utilized for the improvement of mental health conditions of prisoners and other sufferers of metal health problems.

SELECTION OF SUBJECTS

For the study one hundred and fifty (n=150) prisoners will be randomly selected from the central jail of Gwalior, who had no prior experience of yogic practices. Their age will be ranging from 25 to 50 years. Further, the total sample will be randomly bifurcated into Experimental Group and Control Group, with 75 subjects in each group.

SELECTION OF VARIABLES

1) Independent Variable
   Yogic practices
2) Dependent Variable
   i. Triguna
      a. Sattva guna
      b. Rajas guna
      c. Tamas guna
   ii. Mental well being
   iii. Anxiety

iv. Stress

v. Depression

vi. Aggression

Tools of data collection

Sl. No.	Variable	Tool
1	Triguna	The Vedic Personality Inventory
2	Mental Well-being	The Warwick and Edinburgh Mental Well-being Scale (WEMWBS)
3	Depression, Anxiety and Stress	Depression Anxiety and Stress Scale (DASS)
4	Aggression	Aggression Scale (AS)

Data collection

The data will be collected based on the questionnaire for different variables. There will be 4 questionnaires. The questionnaires will be given to each participant before and after 6 weeks of yogic practices, so that a comparative study can be conducted.

Yogic practices protocol

The duration of yogic intervention will be of 6 weeks continuously without break i.e., 7 days per week. The training session will be of 35 min.

S.N no	Yogic practice	Name	
1	Pragyayog	Pragyayog	10 min
2	Asanas	Vrikshasan, Garudasan, Gomukhasan, Matsyendrasan, Pashimottanasan, Sarvangasan, Dhanurasan	10 min
3	Relaxation	QRT	5 min
4	Pranayama	Shitkari, Ujjayi, Bhramari	5 min
5	Chanting	OM Chanting	5 min
6	Total duration		35 min

Statistical techniques

To analyse the collected data, the descriptive analysis and an Analysis of Co-variance (ANCOVA) will be applied at 0.05 level of significance.

EXPECTED OUTCOME OF THE RESEARCH

1) Selected Yogic Practice will contribute to the improvement of Sattva guna among prisoners with the intervention of selected yogic practices.
2) Selected yogic practices will promote the mental well-being among prisoners.
3) Selected yogic practices will decrease the levels of stress, depression, and anxiety among prisoners.
4) Selected yogic practices will decrease aggression among prisoners.

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